person and a person, for the fulfilment of His all-wise designs and consequent development of both. To me this meeting seerns to represent the meeting-point between two very widely divergent systems of Indian civilisation and culture that had fought against each other for predominance, ever since, in Indian history, traced even as far back as the early Vedic ages. The story of the Ramayana stands for the most convincing proof of what may be called the very culminating point in the history of the two races, depicting the very height of opposition to which one party was led against the other, in the fight that ensued between Rama the hero of the Epic, and Ravana the Rakshasa, the Aryans and the Dravidians. The effect of this struggle between the two races covering ages and ages seems to have produced such anti-podal results with regard to the cultural civilisa-tion of both, that they have left landmarks quite clearly traceable even at the present day. I have myself traced instances in many

cases in which the very diametrically opposite character of the two systems appeared quite visible even to a demonstration. It will not be possible of course to enter into a detailed analysis of the